Volume LXXIX CHICAGO, May 3, 1917 Number 10

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE TESTING TIME

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."—Isaiah 26:3.

Should we talk "Peace" when war-cries rend
the air?
Should we talk "Peace" when others would not
dare?
Oh, look within thy soul, and not without,
For answer to thy halting, wav'ring doubt.
A Christian faith should ne'er have been professed
That can be shattered by a man-made test.
Keep thou thy Lamp of Peace well-trimmed and
bright,
And burn it at God's altar day and night,—
Not just a little faint and flick'ring spark,
But like a beacon-light throughout the dark,
That it may pierce this gloom of war and hate,
And lead man's steps to God before too late.

Ah, when the light of heaven is clouded so,
The world has greater need thy light should glow.

Baltimore, Md. —*Anna Andrews Thomas*
Friend's Intelligencer and Journal.

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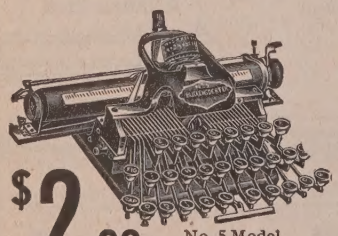

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXIX THURSDAY, MAY 3, 1917. Number 10.

THE TRAILED BANNER.

O freedom, I had dreamed that thou wert dying!
Thy banner Lincoln once and Franklin bore
As Milton, Pym and Hampden had before,
Low in the dust I seemed to see it lying,
And those who held its broken staff seemed trying
From its fair folds to frame a sutler's tent,
And thou unconscious while its web they rent!

David Starr Jordan.

The "University Club" of Chicago is showing heroic patriotism. They are doing their "bit" to end the war by simplifying the menu. It is announced in the daily papers that a "meatless day" is to be observed each week, that only a choice of two soups is to be offered at a meal and only two kinds of fish and four *ontrees* at each meal. By this means they hope to add to the supplies of the nation a barrel of flour and a bushel of potatoes each day. These academicians are doing bravely, but what about those who are trying to save one meat day in the week and who are trying to live on one soup with no *ontrees?* There is a long road beyond the doors of the University Club to the real citadel of self-denial where dwell the heroes who uncomplainingly, with no means of redress, dwell in the house of hunger, inadequately heated in winter and gloomy in the sunshiny days of summer.

The Illinois State Historical Society is to hold its Eighteenth Annual Meeting May 10 and 11, 1917, in the Illinois Superior Court Building, Springfield. Mr. E. L. Bogart of the University of Illinois is to read a paper on The Population of Illinois, 1870-1910, Miss Verna Cooley of the same institution is to treat of the Illinois and the Underground Railroad to Canada, Mr. Stephen A. Day of Chicago will speak on A Celebrated Illinois Case that Made History, the Rev. P. C. Croll of Beardstown will tell of Thomas Beard, the Pioneer and Founder of that town, Mr. Theodore C. Pease will discuss the Public Land Policy and Early Illinois Politics, Mr. Arthur L. Cole will speak of "The Presidential Election of 1864," and the annual address will be delivered Thursday evening, May 10, by the Editor of Unity, who will speak on "Contemporary Vandalism." Who was it said, "Alas for the nation that forgets its annals?" That is not radicalism but vandalism that is indifferent to the past and scorns traditions. True radicalism is inrooting not uprooting; it realizes that all the blessed growths of the present and the more blessed growths of the future spring out of a soil enriched by the tears and the triumphs of the past. Illinois offers a rich field to the student of contemporary history, and the society deserves generous support.

In the death of Hon. Burr Sprague of Brodhead, Wisconsin, Unity has lost one of its oldest, most faithful and sympathetic friends. We suspect his interest in Unity is co-terminus with its history. His fellowship with the Senior Editor reaches back to his Janesville days and the Wisconsin pioneering in the interest of non-sectarian religion and the open fellowship. He was a quiet, painstaking, home loving, community serving citizen; a type of the nation-making pioneers of the North Middle West. As a lad of seventeen, in connection with his parents, he found a home in the open prairie country in Rock County of Wisconsin. During his eighty-one years he continued to serve that community in almost every capacity that democracy offers an interested citizen, such as teacher, postmaster, justice of the peace, merchant, school committeeman—nearly every office of trust at the disposal of the village, town or county—and member of the State legislature. We gladly give this space, not only because it is a relief to give expression to our respect and love for an old time comrade, and our sympathy with the bereaved family, but because he is one more case in point of the representative member of the unlisted reserve corps that constitutes the true bulwark of our nation. He represents the "preparedness" that is not boisterous and does not need to be enticed or scared by processions, platform eloquence or fluttering flags. He was a member of the unrimmed church, a Christian in whom there was no guile, a citizen soldier in the army of peace, a gentle man, a beloved comrade and a faithful disciple of the meek and lowly. Farewell dear friend, and again Hail brother of the deathless band!

The Rev. E. A. Coil, Marietta, Ohio, ministered greatly to his people recently in a sermon entitled "God, Man and An Atlas," and his people showed their appreciation of the same by putting it into pamphlet form, a copy of which is before us. The sermon shows how far the preacher has come to a personal realization of an international religion. We have been talking much of late of the "international mind" as a political economic and philosophic atti-

tude. More might be said and more will be said of the international heart as a religious attitude of the soul. This preacher makes personal acknowledgment of the inspiring influence exerted over his life by five remarkable men, namely: Phillips Brooks, and Edward Everett Hale of Boston, Rabbi Isaac M. Wise and Archbishop W. H. Elder of Cincinnati, Ohio, and B. B. Nagarkar of Bombay, India. One of these was an Episcopalian, another a Unitarian, a third a Roman Catholic, the fourth a Jew, and the last a devotee of the Brahmo-Somaj. He had sat at the feet of these five men which enforced the conclusion that not religion but theologies, Christologies and Bibliolatries divide men into contending sects. "Many," he says, "are delaying the coming of that day (of international sympathy) by teaching that they cannot learn to love their enemies, etc." His answer is:

> If we cultivate the habit of looking for the good there is in Germany we will come to love much that is German, and if we cultivate the habit of looking for the good there is in England we will come to love much that is English. This is also true of France, Russia, Italy, Turkey and all the nations and races of the world. Approaching them from the standpoint of their best and noblest, we can learn to love even our enemies, and as love enlarges and becomes universally inclusive, universal well-being will become a matter of great international concern and "the federal world-republic" will come as the fulfillment of the great law of love. It is a glorious thing to be permitted as we all are, to work with God to so glorious an end.

Chicago has had another visitation from Theodore Roosevelt, which brought the customary fever and the reactionary chill. Of course the visitation was meteoric, electric, and sulphuric. There was lightning all around the sky, and with a surprising amount of thunder for so harmless a display of sheet lightning. There was the usual mixture of zeal and egotism, denunciation and appeal, of familiar onslaught, by caricature and rhetorical exaggeration, of those who differed from him. One knows that Roosevelt will draw a crowd and will elicit unmeasured enthusiasm, shot through and through with slang and coarseness, whether his foe be Taft, Wilson, the Republican Party or his indispensable "mollycoddle" and "sissy boy." The "World's Greatest Newspaper" stated that 12,000 people heard him. The "Hearst" papers, not to be outdone, made it 18,000 who gathered to hear him at Dexter Pavilion. We will admit for argument's sake that there was another 18,000 people who could not get in, but Chicago has 2,500,000 people, and there were several hundred thousand mature men and women who were unmoved by the all too familiar spectacle in Chicago, and who simply suffered it so to be. The passing entertainment effected only a temporary suspension of sanity on the part of many fair minded people. The spirit of kindness, faith in the potency of reason and a belief in the adequacy of Christian love and religious brotherhood still obtains in many thousand Chicago homes. The ex-president's last word was to a band of High School boys on their way to a training camp, a two weeks escape from class room routine. His parting shot was "Good-Bye. The next time you hear of me I will be in the trenches." The problems of civilization and of democracy call for profounder students, more consistent advocates than this ex-president, who, for the nonce, shares the same bed with his whilom antipathies, ex-President Taft and President Wilson.

Henry W. Farnum in a letter to the *New York Times* effectively sums up the big items in this food producing campaign. He speaks of the thirty-nine million bushels of grain consumed annually by the distillers, a hundred and fifty million gallons of molasses, and approximately a hundred and sixteen millions of bushels of grain used by the breweries. It is not much to the point that the alcohol men urge that these millions represent only about one per cent of the annual grain output of this nation. All the same these hundred and fifty-five million bushels seem large to a hungry people and make a difference between starvation and life to many thousand children of men. It is getting quite popular to push the breweries and distillers on these lines. Mr. Farnum takes the next inevitable, logical step and calls attention to the 1,368,000 acres of land that in 1915 were devoted to the culture of tobacco; one-third of the acreage devoted to potatoes which on a conservative estimate give a hundred and nine million bushels of potatoes. Since 1905 the tobacco acreage in the United States has increased 75 per cent and the potato land has increased only 25 per cent. Reduced to dollars and cents the figures are startling. Alcoholic drink in 1915 took 1,600,000,000 dollars, while the tobacco cost reached about 1,200,000,000. Take these two wastages together, it makes the awful total of 2,800,000,000, four times the total ordinary expenditure of the United States government. But these are but outward wastages. Who will estimate the physiological damage of the twin poisons, nicotine and alcohol, and still the Agricultural Department of the State University of Illinois, in a bulletin alluded to in our last week's issue, recommends the increased planting of tobacco to meet the war emergency. Has it come to this? Does the verdict of the medical man, the more tangible figures of the economist halt outside of the College Campus? Is it not time that we had a more intensive interpretation of the flag, a devotion that is not measured by the yards of bunting displayed.

The mobilization of the Universities is one of the surprises of the present situation in the United States. It would seem as if the academic judgment of America had suddenly grown intensely belligerent. The

newspapers contain pictures of the professors of the Chicago University drilling on the campus, a significant fact albeit that the line seems a little attenuated and non-martial in garb and bearing, but "war-meetings" have been held on the campus under the auspices of the administration. President Judson has been interpreting some far reaching and back reaching "Dread of German-World Policies," Professor McLaughlin has been celebrating "The Transition from Spectator to Participant," Professor Scott has been rejoicing in "The Passing of Splendid Isolation," Shailer Matthews, head of the Divinity School, is to talk on "America and World Politics," Professor Shorey is to discuss "Civilization's Stake in the War," and these "talks" are to be repeated at the center of the city under the auspices of the City Club. We do not know how belligerent these professors are, but it is well understood that the institution as represented by its faculty is decidedly militant, and that there is a "wholesome contempt" for "pacifists" on the campus and in class room, but that the sentiment is by no means universal among the student body is evidenced by the visitors at UNITY office. A meeting protesting against conscription was also crowded at Mandel Hall, and a meeting protesting against the war spirit is the desire of many students, if, to quote the words of a student, "they only dared." We suspect the University of Chicago is typical of the Universities of the land. The State University of Illinois, so far as represented by the administration, bristles with bayonet arguments and powder and ball logic. With all due respect to the *mobilized* colleges, we await the time when there will come an academic condemnation of war logic and a scholastic rebuke to the war spirit, which does not meet the demands or reflect the profounder judgment of the Twentieth Century. Is it not proverbial that universities have always been tardy recruits in the column of progress!

There is nothing gained by assuming a unanimity concerning the alleged "war triumphs" in these United States. "The overwhelming majorities" which press and pulpit seem to accept as final, leave still a solemn, suggestive, potential minority which history will take note of and with which President, Congress and "war boards" will have to reckon. The Resolution introduced in the House of Representatives at Washington on April 2nd, by Meyer London, has been cast aside as a trifle. At present it represents a negligible element in the council chambers of the nation and at the editorial tables of the "leading newspapers." It is being neglected all the more cheerfully because Mr. London is a Socialist. But spite of, or on account of, that fact, he is speaking for the far reaching international forces that in the words of the preamble, "rejuvenated Russia," that voted against the military budget in the German Reichstag, and in the Austrian Parliament unanimously voted for "peace in all countries." There is a movement everywhere demanding "a large measure of the peoples' participation in the determining of international relations." All these protests were born out of sleepless vigilance and intensive agonies, not be understood until the tempests of war sweep by, the hurricane of "patriotism" and the coarse thunder of militant exploitation are passed. But when these are gone these resolutions of Representative London may be recognized as the "still small voice" pleading and preparing the way for the peace that will become permanent and the only efficiency that will triumph over the aristocracy and plutocracy that are active today in the far flung "Prussianism," to use the favorite term of the war enthusiast, that consciously or unconsciously hides its serpent like coils in all military camps, makes mephitic the atmosphere and unsound the judgment in all the councils of war. This Resolution represented only a few months ago the commonplace aspirations of President and Congress. It represented the stereotyped prayer of the ministers and institutions of religion, the acknowledged dictum of the schools. To even print it now will carry with it the suspicion of treason, at least a deficient or mistaken patriotism. On behalf of that third house, the unrepresented multitude of anxious mothers, of distracted youths and of far-seeing statesmen, we call for another reading of the Resolution which doubtless has been "buried" in some committee room.

Resolved, By the Senate and House of Representatives of the United States, in Congress assembled, that the President of the United States be and is hereby requested to renew his suggestion to the belligerents for a termination of the war, to the end that, as declared by the President, "there should be an organized peace," and "that no nation should seek to extend its policy over any other nation or people, but that every people should be left free to determine its own policy, its own way of development unhindered, unthreatened, unafraid, the little along with the great and powerful, and to the end that the United States may be saved for the work of peace."

The Trailed Banner at Baltimore

One who was on the ground and on the inside writes the Editor of UNITY:

The Baltimore mob was made up of young men, sons of armament investors, and under the lead of an armament maker. As you can see from the enclosed the business fails without war. And Great Britain put up the distress signal. She can no longer pay for imports.

Prof. Latane, one of the Johns Hopkins professors, disclaims being in the mob. The great bronze or iron doors of the Academy of Music were closed at 8 o'clock, because the house was full absolutely, and there were hundreds outside, besides the mob.

It was in that neighborhood when they tried to "get" Lincoln, and did get Elmer Ellsworth. Hence the song, Maryland, My Maryland:

"Avenge the patriotic gore
That flecked the streets of Baltimore."

This time gore was shed by the police only, and after the door had been battered in.

This is a fitting introduction to the lines of our colleague, David Starr Jordan, which head our editorial columns this week, "The Trailed Banner."

"Lest They Forget!"

When the end comes, for end there will be to this war though the way to it may be long and dreary, let it be remembered that this country became belligerent in order to put an *end to all wars;* that the League to Enforce Peace directed its energies to incite war-like movements, became a recruiting agency in order that the *League* might be promoted and that *peace* might come all the surer. Let it be remembered that a "reduction of armament," a settlement of international disputes by statesmanship and not by military strategy and murder was in their war program. Let is be remembered at the critical moment that our neighbors in war sent representatives across the seas, to assure us that they came to join with us in the "establishment of democracy" the world over, the demolition of thrones and the permanent sheathing of the sword. Let it be remembered that the militant parsons, the fighting bishops and the fiery colonels promised themselves, their country and their Lord that this was to be the last war and that at its conclusion they were going to be "pacifists." Perhaps some of them will remember, though it is not important, that this word "pacifist" was once a term of reproach and represented those who interpreted the gospel pages in terms of universal brotherhood, those who would fain take the title on its face value and believe that the phrase, "Prince of Peace," was not a mere conventional complement to be taken in a Pickwickian sense but a real characterization of him who has dominated the centuries called "Christian." These "pacifists" believed that generation after generation the spirit of Jesus escaped from the trammels of his would-be followers the dogmatists, which always lead to narrowness, exclusions and war. To so remember may help them to escape from the sophistries of the present and to see that this war is one more blunder of poor humanity trying to do the right thing in the wrong way.

Perhaps it will also be remembered, though that also is unimportant, that through all the din and noise of battle, behind and beyond the flying bunting, the marching battalions and the blare of trumpets, there were those who persisted in believing that all the war clouded nations, Germany included, were the victims of their own sincerity. They believed that they were enlisted in the interest of a world-serving flag and that they were dying in the "service of the Lord" and for the "honor of man."

Let all this be made a matter of record lest when the time comes the high resolves be forgotten in the excitements of battle and the enthusiasm of conquest on the one hand and the bitterness of defeat on the other.

Those Willing to Be Counted

The number of ministers who are willing to wear the reproach that goes with the word "pacifist," which means peace-maker, are few, but they are neither lonely nor lonesome. Perhaps this mere tentative list, compiled from information incidentally obtained at UNITY office, will contribute to the primal inspiration and ambition of UNITY, viz., to promote the sense of interdenominational comity. From information at hand these ministers at least are willing to stand up and be counted as against this war because it is war, because they believe that the era of the sword is passing; they are pacifists in the present tense. They would thus declare their higher loyalty to the flag. In this way they are pledged to the nobler patriotism as they see it. Perhaps it would be well for us to keep the list standing for a while and add thereto such names as may be sent to us from time to time. Send in your names.

Charles E. Beals (Unitarian), Worcester, Mass.
John Haynes Holmes (Unitarian), New York City.
Harvey Dee Brown (Unitarian), New York City.
Norman Thomas (Presbyterian), New York City.
Frank O. Hall (Universalist), New York City.
E. Howard Mellish (Episcopal), New York City.
Frank C. Doan (Unitarian-Universalist), Summit, New Jersey.
Richard Hogue (Episcopalian), Baltimore, Md.
Henry Winn Pinkham (Unitarian), Melrose, Mass.
Charles Fleischer (*The Sunday Commons*), Boston, Mass.
Rabbi Judah Magnes, New York City.
J. Covington Coleman (Methodist), Niantic, Ill.
Fred A. Moore (Universalist), Chicago, Ill.
Arthur L. Weatherly (Unitarian), Lincoln, Neb.
Charles R. Joy (Unitarian), Portland, Maine.
Charles Edward Jefferson (Congregational), New York City.
Noble S. Elderkin (Congregational), Oak Park, Ill.
Dwight P. Breed (Congregational), Chicago, Ill.
William A. Prosser (United Peoples Church), Pittsburg, Pa.

A more significant list than the above could be compiled of the churches who are willing to practice their boasted claim of a free pulpit and the open mind. How many church members are there who are willing to allow their preachers the freedom of expression which they themselves practice every day inside and

outside of church walls. The action of the society at Summit, New Jersey, is an interesting case in point. Summit is situated fairly within the munition belt and near the financial center of a country which has grown sadly rich on the profits of war, and still the trustees of this society have gone on record in the following resolutions:

While by far the larger part of his congregation are not in agreement with his views regarding peace and war, they believe in a broad tolerance of opinion and in freedom of pulpit utterance.

Nothing that Doctor Doan has said is capable of interpretation as treason or disloyalty to his country.

The Trustees believe that there is more danger today in attempts to suppress honest opinion than there is in a frank and free expression of sincere pacifism.

Let us not see the ghost of Benedict Arnold in every phrase which is not sufficiently warlike to satisfy our emotions. Let us rather respect an honest man whether he agrees with us or not. In short, while fighting one form of tyranny, let us beware lest we build up another.

The Trustees have no thought of accepting Doctor Doan's offer to resign.

Shall We Hang Our Quakers Again?

Among the Pacifists are certainly some whose conscience will bid them go to prison, if need be, rather than go to war even against a nation threatening "Belgium" treatment to the world unless it submits. Let us be glad that there are. We need examples of that particular kind of bravery, and there won't be so many of them that the risk will be great. The large majority of us believe in the justice and necessity of using war to curb a nation like that, just as we believe in the necessity and justice of using force to curb an individual claiming the right to rob and murder his neighbors. What shall we the majority do with our "conscientious objectors"?

Let us be *just to them;* deep-sighted and far-sighted enough to recognize that their choice of the prison, if it has to be made, is sacrifice for the ideal, and for the same ideal that is ours,—the ultimate peace; that by loyally suffering for that ideal in their way, they, too, will be patriots serving the country,—serving it as bravely, and in the far end as efficiently, as those who find the opportunity to suffer and sacrifice for it in the trenches. Let us also be *wise for ourselves* in the matter. What good does it do England to imprison two thousand young men who are of the moral calibre to *choose* prison and obloquy rather than disobey conscience? It is like burning seed-corn that has taken the prize. The martyr-conscience often goes with unwisdom,—and not inevitably with modesty! But it is the quintessence of character. If joined with the messianic spirit, it can do harm as well as good; and there *are* messianic, not to say belligerent, Pacifists. But two thousand men of the martyr-conscience are likely to be worth more to their country in the course of their lives than twenty thousand men of the ordinary crowd-conscience,—more to good citizenship, more to the common weal. England at this moment is sending delegates here, in part, it is said, to confess war-mistakes she has made, that we may escape them; can we not send them back lessoned by our common-sense to escape one more error themselves, and to know a good thing when they have it?

The early Quakers, being much afflicted with the messianic conscience, were very cantankerous and maddening saints; but our Puritan forefathers, a little afflicted that way themselves, ought to have been able to find some better way to utilize them than by hanging. The time came when the fathers thought so themselves, and hung their own heads at the memory. A sense of humor might have saved both the hangings. Yankee ingenuity today ought to be able to distinguish a genuine "conscientious objector" from the other kind, and to find some better way to utilize him than by calling him bad names and having him break stone in prison. Whoever calls "coward" to such a man is really showing himself the creature who shares with man the privilege of having two ears—only longer. In our present war-stress the only man in the country who has had a *chance* as yet to be "brave," is the Pacifist! It has taken superior judgment perhaps, but no *courage,* so far, to go with the multitude. When the Squire of Oyster Bay starts for the other side with his legion, his followers' chance for that will begin,—unless it takes "courage" to set up a Pacifist as a dummy Prussian and train for the front by bullyragging him. Whoever calls "treason" to such a man shows that his own conceptions of patriotism are limited. Suppose the "traitor's" ideas are pure mistake, his is a far less dangerous mistake than much of the head-line patriotism and over-night wisdom on great economic and war policies, for which we pay a cent at the newsstand every morning.

What shall we do with him, then? If very obstreperous,—well, wait till he is. As Pacifist, it will only be word-dynamite, anyway. Don't imprison and don't bullyrag. Leave him loose, let him talk, let him write; let him bullyrag *us,* as some of him will,—some of *her,* also; and put it up to his honor and hers to "do their bit" for the country in some way, when the brothers in khaki go to the front. And then watch! Most of *such* "cowards" and *such* "traitors" will be found already doing two bits apiece and something over, to make good. As for the others, if any there be, we might find a use for President Wilson's recipe at last, and be "too proud to fight" or molest them! Not to have been in their War in *some* way for the uplift of man will be punishment enough for every one with a conscience for the rest of his unnatural days.

If our Government, among other war-wastes, is foolish enough to send citizens to prison for a surplus of conscience (the real thing), then there will simply be *two* chances to win the "croix-de-guerre,"—one chance in the prison, and one in the trenches. Thank God, many will be won in both places by our American youth! And when the War is over, and Peace is safe, safer than it has ever been, and sanity and good humor and joy come back, and bravery and loyalty and self-sacrifice are remembered for praise, the consistent Pacifist will come in for honor and gratitude as well as the Soldier. Garrison, the Pacifist, who was several kinds of a traitor compared with the Pacifist of today, was once dragged through the streets with a rope round his waist by a mob of Boston's respectable citizens. Garrison is calmly sitting in bronze today on Boston's Commonwealth Avenue. And he is gazing earnestly towards the Soldiers' Monument crowning the hill on Boston Common. It took them *both,*—they did it together.

W. C. GANNETT.

A Pastor's Declaration

To His Congregation

By **Rev. Charles E. Jefferson of The Broadway Tabernacle, New York**

We take the liberty of printing entire Dr. Jefferson's frank words to his congregation, not only because it is an admirable statement of the position of those much ridiculed, and in some quarters tabooed under the name "pacifist," but because it is one more illustration of how a man with convictions on this or other matters that run counter to the convictions of many of his parishioners, can maintain at once his independence of thought and his official position. We have every reason to believe that there are hundreds of ministers who do not speak their full minds in the pulpit on the peace question, not because they are cowardly, but because they are held by a sense of courtesy or loyalty to the parishioners who help support them. The example of John Haynes Holmes and Dr. Jefferson in New York suggests the reverse; a frank revealment of the minister's own convictions and as frank a recognition of his people's right to differ from him. The harmony of suppressed opinion savors of stupidity and death. The harmony that comes from an open recognition of the right to disagree, the fellowship of difference, leads to progress and to power. We rejoice in the power that radiates in, from and through the words of Dr. Jefferson. A free man in a free pulpit is the demand of the hour. The people perish where there is no open vision.—Ed.

Our American world is increasingly agitated and torn by the great war. The skies have for several weeks been growing constantly darker. Men are divided in their opinions on every phase of the great problem with which our government has to deal. Unfortunately large sections of our best people have the least opportunity to be heard. The daily press—with noteworthy and honorable exceptions—can usually be counted on to shout for big armies and navies, and in time of popular excitement to urge the nation to war. Clever writers with a gift of phrasing set themselves up as instructors in the virtue of patriotism, and dictate to government the course it ought to pursue. Men who believe in patience and sacrifice are caricatured and slandered. Amateur dabblers in world-politics, omniscient counsellors of national policy, sit in newspaper offices and speak with the oracular finality of Jove. Reporters move to and fro through the city seeking the most radical utterances of the extremists. These receive a place on the first page. Words of prudence and moderation are perverted and flouted. Meetings held for the purpose of checking precipitate action are not noticed at all, or the words of the speakers are twisted and garbled. In this way it is made to appear that a whole city is united on a certain course of action, that all men of influence and good sense are to be found on one side. The dissenters are painted black, pilloried for the detestation of all right thinking men. If a minister of the gospel breathes forth threatenings and slaughter, his words are swiftly recorded and telegraphed to all parts of the land. If perchance anything violent or frenzied gets said in the pulpit, the whole world is told of it the next morning. In this way the impression is created in the minds of the unreflecting, that the Christian church has ceased to preach peace and is committed to war. The lurid utterances of two or three clergymen in a great city can by the dexterous manipulation of the newspapers be made to seem to be the message of the universal church of Christ. The fact is that the Christian church is never fairly represented by the men who say things which furnish headlines for the daily papers. For one man who excites attention by his vivid rhetoric there are a hundred men who go quietly on their way, preaching the principles for which Christ died on the cross. While a minister here and there speaks as though he had been trained in the camp of Cæsar, there are a hundred others who give evidence by their words and conduct that they have been with Jesus. The Metropolitan pulpit has often been presented in a false light to the outside world by the newspaper exploitation of a few of its representatives. It should be remembered that no one man or a dozen men have a right to speak for the attitude and convictions of the pulpit of Greater New York. In some future generation, historians in search of information concerning the attitude of the New York pulpit to the great questions in debate in the year of our Lord, 1917, may after consulting the files of the New York papers, arrive at the conclusion that at that time nearly all the ministers of the city were flaming militarists, eagerly clamoring for war, and that if there were any dissenting voices they were too feeble and too insignificant to be heard. It is for the guidance of the future historian of New York City in general, and of New York church life and thought in particular, that the pastor of the Tabernacle has written out with considerable fulness, a clear statement of his own position, a position in which he does not feel he stands alone, but enjoys the fellowship of a considerable company of the ministers of Jesus Christ, and also of many tens of thousands of laymen in the Christian church. The following editorial was written on March 31, 1917.

For over twenty years the pastor of the Broadway Tabernacle has been a confirmed and enthusiastic Pacifist, in the sense that he has considered war irrational and inhuman, and has believed that international disputes ought to be, and can be settled in some better way; and that it is the duty of Christian rulers and statesmen and citizens to seek diligently until that better way has been found. He has never at any time been a Quaker or a Tolstoian, for he has always conceded that there may arise situations in which a nation ought to defend itself by force of arms. He has always believed that a Christian man may justifiably defend his home and his wife and children against the intrusion of a crazy man, or a drunken man, or a depraved man intent on destruction, even at the cost of the intruder's life. Believing this, he has not hesitated to grant that a nation has the right to protect the national homestead against the attacks of any group of armed men which may endeavor to break in. He has never therefore been what is known as a peace-at-any-price man. He is willing to pay an exceedingly high price for peace, such as the sufferings of wounded pride, and the chagrin of thwarted plans, and the temporary surrender of national rights. But a militarist should not criticize the high price which the pacifist is willing to pay, because the price which the militarist is willing to pay is still higher.

The pastor has not found in the New Testament any clear teaching of Jesus or his apostles on war. Whether a nation may ever use physical force for the attainment of moral ends was a question which Jesus of Nazareth never faced or discussed. It lay outside the circle of his immediate concern. There is no sentence or act of his which can be fairly quoted either by the pacifist or the militarist as decisive for or

against the use of physical force for the attainment of righteous ends. When a man uses Jesus' dealing with the hucksters in the temple as a proof that christianity sanctions war, he shows mental confusion. There is no sort of parallelism between the use of a hastily improvised whip in driving a few steers and sheep out of a building, and the wholesale slaughter of boys in an effort to settle an international quarrel. That Jesus ever struck a human being is an assumption of a man hard pressed in an argument, and for which there is not a scintilla of evidence anywhere in the Scriptures. And even if he had struck with a whip a miscreant who had pushed himself into a place where he had no right to go, even then it would not follow that the christian religion sanctions the practice of blowing tens of thousands of boys to shreds by howitzers. Equally mistaken, at least so the pastor of the Tabernacle has long thought and still thinks, is the argument to prove that in no circumstances is the use of physical force for moral ends justifiable, because of Jesus' exhortation: "Resist not evil." Evil must be constantly resisted by spiritual means, and whether it may not at times in the interests of love be rightly resisted by physical means, is a question to which the New Testament does not address itself, and the answer to which must be found by each generation, seeking divine guidance, in dealing with the practical problems which the evolution of humanity presents.

But while ready to concede the theoretical right of a nation to engage in war, the pastor of the Tabernacle has never felt the urgent necessity of discussing that question, or of harping on the thesis that there are some things worse than war. There are plenty of men ready to repeat the smooth and conventional and accepted thing, and there is no reason, therefore, why a man who wants to make his life count for most should waste his time in joining in this commonplace chorus. It is better that he should say things which most men are not willing to say. Even if it be true that there are worse things than war, it is exceedingly difficult to find them, and moreover what the world has most needed to have discussed within the last generation is not the possible circumstances under which war may be justified, but some possible scheme by which wars may be reduced or entirely avoided. It has seemed to him absurd that nations should call themselves Christian, and that rulers and statesmen should count themselves followers of Jesus Christ, and that millions of men should enroll themselves under the banner of sacrificial love, and that no strenuous and successful effort should be made to cast off the military ideals and customs inherited from the ancient heathen world. Swollen armies and navies have long been, in his judgment, the scandal of christendom, and the most formidable of all obstacles to the progress of mankind. For many years, therefore, he has given himself to the study of militarism in all its phases and ramifications, and the results of his studies have been given to the world in two volumes: "Christianity and International Peace," and "What the War is Teaching." Magazine articles of his, such as "The Delusion of Militarism," "The Nemesis of Armaments," "Three Men Behind the Guns," and his sermon on "The Cause of the War," have been circulated by the tens of thousands both in the old world and in the new. It has been his effort to concentrate public attention upon the running sore of the world, and to create in men's hearts not only a deeper horror of human slaughter, but also an implacable opposition to the colossal folly and extravagance of armed peace.

What will a pacifist do with his principles in a crisis such as that in which our nation now finds itself? So numerous are the misunderstandings concerning the attitude of pacifists, and so virulent is the abuse which is at present heaped upon them by the capitalist press, that the pastor of the Tabernacle feels he owes it to himself, and his church, and the multitudes of men and women throughout the country who have accepted the ideas which he has promulgated in his writings and addresses, to state clearly what his present position is. These are days of darkness and confusion, and it is difficult to know what it is wise to think or do. Thousands of Christian men and women are eager to do the right thing, if only they can find out what the right thing is. In a time when good men are much divided, and the wisest men find it difficult to decide what is the next step to take, it behooves us all to speak with humility, and to think with charity of those who differ from us. No man can speak with direct authority from God. No man or group of men has received a revelation as to what the will of heaven is. The most which any of us can say is what Paul said in the presence of a perplexing problem: "I have no commandment of the Lord; yet I give my judgment." It is in that spirit that the pastor of the Tabernacle states his position at the present time.

First of all, he claims it as one of his inalienable rights as an American citizen to have his own opinion in regard to the wisdom of governmental action. He claims the privilege of dissenting from the President, and from the House of Representatives, and from the Senate, whenever, in his judgment, these officials depart from the course which is best. Not only must he think for himself, but he must speak—at least up to the hour in which war is officially declared. Till then he claims the right to criticize any act of any governmental official from the President down. He conceives it to be the duty of every American citizen to do what lies in his power to keep his government from blundering and to hold it up to high ideals. This, to him, is one of the highest forms of patriotism. A man shows his love for his country by giving his country the results of his own most earnest thinking. The government has a right to every man's best. A man is recreant to his duty to his country if he holds back, especially in time of crisis, his judgment on measures which are fraught with immeasurable consequences to our generation and to the generations which are to follow. It is a habit of our voluble and irresponsible press to try to close the mouths of all who do not think in its way. No true American will ever allow himself to be browbeaten into silence by the falsehoods of a coterie of clever writers who have mastered the art of slander and abuse. It is easy for anonymous mud-slingers to call other men copperheads and traitors, but this is proof of their moral degradation, and destroys their claim to the right to guide the public in any cause whatever. Men who love their country will stand at this time by their rights, no matter what the newspaper hierarchy thinks or says. It is one of the interesting phenomena of these excited times, that the very pa-

pers which eulogize a little group of socialists in Germany for their heroism in standing out as critics of their government, have nothing but calumny and vituperation for the men in this country who stand up in the face of vilification for things which they believe to be right and true. And it is also amusing to note how plausible is the action of the munition makers and the money lenders and the defense committees in bringing to bear upon Congress the utmost amount of pressure possible, and how infamous it is for the men who dissent from the lords of the press, to attempt to interfere, either by petition or pilgrimage, with the operations of Congress in the legitimate discharge of its duties. In other words, we have a press which would muzzle and gag every man who is not willing to sing the song in the key which the press has sounded. All this in free America!

The pastor also claims the right to refuse to sign any declaration of his allegiance to his country, at the dictation of any group of over-excited individuals. Exhortations to a formal and public declaration of loyalty, he considers an impertinence, and he resents them no matter from whom the exhortations come. What he will not sign himself, he refuses to ask his people to sign. The loyalty declaration which has been circulated of late throughout this city is objectionable, not so much because of what it says, but because of what it implies, and because of the way in which it can be used. It implies that American citizens who have worked all their lives for the welfare and glory of America need to give evidence, whenever officious persons say so, of their loyalty to their country by signing an affidavit, and these papers being signed can be easily used as evidence that the masses of the people favor war, and that the government of the United States may dash ahead assured of enthusiastic approval. It is in just such ways that nations are stampeded into dangerous courses. A few hot-heads rush ahead, fill the air with their patrotic howling, stir the crowd into feverish frenzy, and before one is aware of it the government is committed to a course which is not approved by the sanest and noblest men of the country. One should sign no paper in these critical times without making sure of all that the paper involves, and of the purpose which it is going to be made to serve.

From the beginning until now, the pastor of the Tabernacle has been opposed to the United States entering upon a war with Germany. This is not because of any love on his part for the present German government. From the start his sympathies have been with the Entente Allies. He never has been neutral a single hour. He deprecated the exhortation of President Wilson to the American people to remain neutral in feeling and thought. He repudiated the President's assertion that we Americans are not interested in the cause of the war. That is a matter in which every thoughtful American ought to be profoundly interested. One nation is more responsible for this war than any other, and upon that nation should rest the hot condemnation of all men who love righteousness. The trampling upon Belgium was one of the most infamous and dastardly crimes committed by any nation in a thousand years. If that was not wrong, then there has never been a wrong thing done upon our planet. The pastor of the Tabernacle has a great love for the German people, but he has no sympathy with the present German government. He hopes that the Hohenzollern dynasty will be overthrown. An emperor, claiming to be a Christian, who holds up a bloody monster like Attila for the imitation of his soldiers on the eve of their departure on an expedition to rob a non-Christian nation of one of its provinces, because being unarmed, that nation is unable to resist, is not fit to sit on a throne. He deserves the condemnation of mankind, and so do his military and naval advisers. All this is said to make it clear that pacifists are not necessarily pro-Germans. Many of the most radical pacifists in the country are pro-allies, but it is the disreputable trick of many papers to paint the pacifists as all pro-Germans. They know that the German government is odious to the most of our people, and in order to make pacifists odious they link them up with the German cause. It is an old dodge of unscrupulous men, to ride rough shod over those who venture to differ from them. If you cannot meet a man by fair argument, then knock him down and trample on him! In spite, then, of all that the papers have said or may say, the hearts of the majority of the pacifists of this country have always been and still are with Great Britain and her allies.

If this be true, then why not favor our entering the war against Germany?

The answer is, we are not prepared to fight a great military empire like Germany. We should never think of doing it if she were free to strike us with her full strength, and we should not think of doing it now that her hands are tied. We are not prepared for war. It is our glory that we are not. We are not a warlike people. It is our high distinction that we are not. We are not the match for Germany on the field of battle. For this we have every reason to be proud. We cannot meet her, without enormous preparation, on equal terms either on the land or on the sea. This is a cause for gratitude. The world needs a mighty nation like our own which lacks military efficiency. We have gone on our conquering way for a hundred and forty years without either an army or a navy, and the future belongs to the nations which do not arm. The pacifists who for a decade have protested against the ship-building programs of the navalists, and who have opposed radical increases in the United States army, find themselves now in an embarrassing situation, if under the pressure of popular clamor they advocate war with Germany. The militarists have a right to turn upon them and say: "You did your utmost to prevent securing adequate equipment, and now you are thrusting the nation into war all unprepared!" The pastor of the Tabernacle does not intend to be caught in any such inconsistency. He has constantly opposed huge military and naval equipment because he did not want our republic to fight. He was sure that if it was fully equipped, it would fight, and to make it easier for it to be kept in the path of peace, he has deprecated every increase in army and navy. If the United States intends to adopt the policy of engaging in European wars, then of course the militarist is right, and we should have the biggest navy afloat, and should have an army of several millions of men. But if we are to be a peacemaker, and not a warmaker, if we are to show the nations of Europe a more excellent way, then it behooves us to work in season and out of season to keep the peace. Men who so jauntily favor war with Germany do not realize the risk involved in the course

they urge. If by chance Great Britain should go down, then we should be exposed to the full vengeance of the empire whose wrath we had provoked. If the allies win, then at the end of the war we should have a nation in Europe burning with resentment against us, and against which we must be prepared, it may be for generations to come. When a nation enters a war, no one knows what the end will be. War with Germany may cause us the death of five hundred thousand American boys, the loss of billions of dollars, and the necessity of keeping up a military and naval establishment which may cost us a hundred billion dollars within the next century. He is not a traitor to his country who looks far ahead, and who weighs carefully the possible consequences of governmental action. If in a war with Germany we build up, as we must if we go to war, an enormous military establishment, and a naval establishment equally colossal, if we feed the maw of the huge munition corporations until they become even mightier than they now are, and if we get tens of thousands of military and naval officers quartered on us, who dare predict the day when we shall be able to get rid of this awful load! Republics cannot with safety carry stupendous armies on their back.

Furthermore, a conglomerate nation like our own, made up of people from many lands as yet imperfectly welded together, cannot wisely make war upon any of the great powers of Europe. We have too many Britishers and British sympathizers under our flag for us wisely to make war upon Great Britain, and we have too many Germans and Austrians and Hungarians under our flag to make it wise for us to declare war against the countries from which these have come. Most of these people are truly loyal to their adopted country, but their loyalty would count for little if war should come. They would be suspected, lied about and hated. Some of them would be shamefully maltreated, and thus we should sow the seeds of bitterness and hate in the hearts of multitudes of our fellow citizens with whom it will be necessary for us to live, for better or for worse, during the remainder of our lives. Our nation is admirably built to do the work of a peacemaker in the world. As a warmaker, no other country is so handicapped by the character of its population.

But some one says, have not our rights been trampled on, and should not America insist on her rights? Have not Americans the right to sail where they please, at any time they choose, and in any vessel they may select? And the answer is, yes. But it is not always wise to insist on the full exercise of one's rights. That is true of individuals, and it is true of nations as well. Much of the talk about national humiliation and national honor, is a survival of the talk so common in countries addicted to dueling. It is time we were learning to think and talk in more Christian ways. No nation can disgrace another. A nation is disgraced only by itself. Germany has not disgraced Belgium, although Belgium lies under Germany's feet. Germany in trampling on Belgium disgraced herself. There are blood spots on Germany's hands and feet which will not be washed off in a thousand years. Germany cannot disgrace the United States by denying us for a season our rights on a narrow strip of the sea. She disgraces herself. But is it wise to submit to injustice? Sometimes. It is not just for Great Britain to ransack our mail bags, and read all our letters, and cut out of them everything which the censor dislikes. It vexes us to be obliged to submit to this, but it is wiser to submit to it than to go to war with Great Britain. Great Britain has established a cruiser blockade, and our government has pronounced it "illegal and indefensible." It is exasperating to submit to it, but it is wiser to submit than to make war just now against Great Britain. Germany has established a submarine blockade. Our government has declared it to be illegal and inhuman. It is galling to submit to it, but it is better to submit to it, so millions of Americans think, than to become involved in war with Germany.

But is not Germany slaughtering non-combatants? Is she not drowning men, women and children who have nothing to do with the war? Yes. She does this in her determination to starve England. England also is striving to starve Germany. It is a devilish thing to do, because in time of famine it is the invalids and little children and their mothers who succumb first. England is trying to kill women and children in Germany. It is perfectly legal to do this, but it is devilish. International law allows it, but it is devilish nevertheless. Many nations have done this, but it remains devilish. Germany did it when she besieged Paris, but it was entirely devilish. Germany would starve any nation today if it were in her power, in order to win victory. She is ready to do all sorts of devilish things. So is Great Britain. Starving German women and children on the land is just as devilish as drowning English women and children in the sea. The British blockade is illegal and indefensible and also devilish; and the German blockade is illegal and indefensible and likewise devilish. Both blockades interfere with our rights. Great Britain captures our property—Germany sinks it. What shall we do? Pitch in and fight? Millions of Americans say, No. Newspapers are megaphones and loud-voiced self-anointed patriots shout through them in tones which make the crowd think that it is listening to the voice of God. Fortunately New York papers are not taken seriously outside of this city. They are despised in the West and distrusted in the South. The American people are sound in mind and heart. They are not fat and cowardly because they do not shout for war. They are simply sensible. The young men in the colleges who work for peace are not mollycoddles. They have caught a glimpse of a better day. These newspaper traducers of their countrymen do not know America. They are Prussianized, and what they are just now teaching is the gospel of Potsdam. It is always noble to give up our rights if by giving them up we can get the world on. A nation is justified in surrending for a season its rights, if by surrendering them it can advance the moral welfare of mankind. It is easy for a nation to go to war. Nations have always done it. The world waits for a nation that will have courage under extreme provocation not to fight. Self-sacrifice is beautiful in individuals. It is also beautiful in nations. The man who always insists on the full enjoyment of all his rights is a man not greatly to be admired. One has a right to pass through the street in which he lives at any time of the day or the night, but if all of his neighbors are engaged in a knock-down fight, making a free use of guns and clubs in front of his front door, he will stay out of that street

if necessary for a week. He is not a coward for doing this. He does it because by exercising his reason, he concludes that he can do the world more good by living than by getting killed in a brawl. But some one says: Would it not be his duty to join himself to the police, and do his part in putting down the disturbance? Is it not the duty, therefore, of the United States to join the allies in order to overcome Germany and thus restore law and order to the world? The answer is that there is no world police to which we can join ourselves. If there were, we certainly ought to do it. But there is none, and for the lack of it, the Christian nations stand everlastingly condemned. It was their duty long ago to spend the brain of their best men, and the money of their people in devising ways for settling disputes without resorting to organized slaughter. It was their duty to organize the world, and establish a supreme court, and build up a police force to enforce its decisions. Instead of doing this the Christian nations have gone on, generation after generation, with the costly and stupid foolery of military drill. They now pay the price of their folly. There is no world police force, and the war is a brawl in the dark.

But is not Germany the culprit in this brawl, and should not the United States assist in handcuffing her and putting her where she belongs? There is no doubt in the mind of the Tabernacle pastor that Germany is the most guilty participant in this war, but it does not follow that the other nations are guiltless. When one studies the size of the French and Russian armies in the years immediately preceding the war, and compares their total with the army of Germany, one is not longer surprised that the German people were willing to pay heavy taxes for the support of their army. And when one bears in mind that Great Britain has always clung to the barbarous and antiquated doctrine of the right of capture of private property at sea in time of war, a doctrine dear to the hearts of the nabobs of the British navy, although condemned by the leading business men of Great Britain, it is not hard to account for the growth of the German navy. It is surprising that anyone acquainted with European history during the last forty years should fail to see that all the nations contributed to create the situation out of which this war came, and it is also difficult to see how anyone who has studied with care the official documents for the months of July and August, 1914, can escape the conclusion that for the precipitation of the war Germany is the most responsible. It is a European war, and while the hearts of Americans are largely with the Entente Allies, there are millions of us who feel that it is not incumbent on the United States to depart from its traditional policy and involve us in problems and perils of such dimensions that they run completely beyond the reach of mortal sight. The pastor of the Tabernacle is one of the vast multitude who believe that his country can do most for law and order, for human welfare and progress at this awful crisis in human history by refusing to imbrue its hands with German blood.

The militarists of the country who have all along been in favor of military universal service are now taking advantage of the present disturbed condition of the public mind, to push forward the project which is ever dear to their hearts. Switzerland has suddenly become an ideal flaunted daily in the public eye, and all the arguments for military service which have been current in Germany since the days of Stein are now repeated with enthusiasm by innumerable American editors and orators. It would seem that military drill is a panacea for all the evils which a nation is heir to. It is only through conscription that a democracy can long exist! All of the virtues are developed by military drill, and all the vices are extirpated! It is amazing that America has been so slow to grasp the importance and value of a custom which Europe has profited by so long! The pastor of the Tabernacle records his emphatic protest against the introduction into this country of this pestiferous old-world custom. It is un-American. It is contrary to the traditions of our nation. It is hateful to the instincts of our people. Millions of Americans will resist it to the full limit of their energy and influence. A little nation like Switzerland is not an example for a republic like ours. A small country can drill all its boys to shoot, without alarming its neighbors. If every man, woman and child in Switzerland were drilled in military tactics, it would not concern either Germany or France or Italy, for little Switzerland can never be a menace to any of her big neighbors. But universal drill in a nation of over a hundred million people converts that nation at once into a menace to the peace of the world. Germany by her drill has made herself an unmitigated nuisance. By her military efficiency she made herself feared, and then hated. She is today the most hated nation on the earth. She brought it on herself by her everlasting military drill. The United States by adopting the Prussian policy will bring upon herself the Prussian fate.

There is a form of universal service which the pastor of the Tabernacle would like to commend to our government. Let us serve Europe, and let every American take a hand in it. Let us save our money just now when the European nations are throwing their treasures into the fire, and at the end of the war, let us contribute a billion, or five billions, or even ten billions of dollars toward the rehabilitation of the countries which have been swept desolate by the besom of destruction. Let the money be voted from the United States treasury, and let every one be taxed that every one may have a part in this glorious work. This would be a form of universal service! The militarists think nothing of asking billions of dollars for preparing for war, and tens of billions of dollars to carry on a war after it has begun, and all the money is raised by taxation. Why should pacifists hesitate to ask for a few billion dollars for the saving of men, just to demonstrate that we are human, and that we have really heard the declaration of Jesus of Nazareth that only he is great who serves?—*The Broadway Tabernacle, N. Y., April,* 1917.

WHO AM I? ONE ——

Who loves the men dying in America in workshops of preventable disease and needless accident as well as those in the trenches of Europe.

Who loves the women starving in the north end of Boston as well as those destitute in Poland and Belgium and Greece.

Who loves the children of the world whose future in the world lies in the far-sightedness of the President of the world? —F. G. N.

THE SUNDAY SCHOOL

The Flowering of Christianity into Universal Religion

A Biographical Study from Erasmus to Luther

Being the Seventh Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

XIII.
The Socinii

Laelius Socinus 1525-1562 (37)
Faustus Socinus 1539-1604 (65)

"I retract nothing. What I was I am, and by the grace of the Lord Jesus that I shall be till my last breath. Do you what God permits!"—Faustus Socinus.

A lesson on the Socinii is one more centering in the land of terror, the storm land, where "burning for Christ's sake," was rather a familiar industry. The story of the victims of liberal thought has been little emphasized or appreciated. A useful little book in this connection is an English publication, "Memorable Unitarians, a Series of Brief Biographical Sketches." The series begins with Ulfilas as the first pioneer of the Liberal Faith. Him we studied last year. He was born 311 A. D. in Dacia, now known as Roumania. Ulfilas was an Arian, a missionary. He was the man who invented a Gothic alphabet and translated the Bible into the Gothic language, thereby laying the foundations of Scandinavian, German and English literature. He was educated in Constantinople, journeyed and worked not only in his own land but in Roman territory, now Servia and Bulgaria, where he flourished and left an Arian form of Christianity which perhaps was never quite extinguished, but did become over-laid with superstition.

The first name in our list of Unitarian martyrs is that of Lewis Holzer, a Swiss clergyman who was put to death for his Unitarianism at Constance in 1529. He was the proto-martyr of the Unitarians of modern time.

The story of Catherine Vogel is much more appealing. Here was a Polish woman, born 1539 in Cracow, the university town of Poland and a most brilliant educational center. She was the wife of a goldsmith and her historian says:

> What a sad page in the history of a nation, that an old lady over eighty years of age, who had become dissatisfied with the doctrine of the Trinity, possibly from a careful study of the Holy Scriptures, should be dragged before an ecclesiastical court on a charge of apostasy from the Christian faith! Before her judges she avowed her views of God in the following language: "I believe in the existence of *One God,* who has created all the visible and invisible world, and who cannot be conceived by the human intellect." She also denied that Jesus Christ was from eternity the Son of God. She was sentenced to be put to death by burning in the market-place. She remained firm to the last in the expression of her faith, notwithstanding the admonition and entreaty of some who wished to save her life. She suffered death with the most heroic courage.

Laelius and Faustus Socinus, uncle and nephew, were Italians, Laelius being only fourteen years older than his nephew. The father of Faustus was an eminent lawyer and the family was famous for learning and for wealth. Laelius is described as "a very pious and learned young man, who was traveling on account of his faith in Christ." He was of a quiet, shrinking, kindly disposition, who became infected with the Servetus heresy. There is a tradition that he was in Germany and witnessed the burning of Servetus, and while there is nothing to contradict it, neither is there any record of it. He was obliged to leave Italy, visited the different centers of thought, went to see Melanchthon, probably knew Luther, traveled from one point to another and finally settled down in Zurich, Switzerland, always a free atmosphere, and contented himself with the humble pursuits of the study, dying in the prime of life at thirty-seven.

The story of Faustus Socinus for English readers has been spelled out largely through the work of Joseph H. Allen of blessed memory and Alexander Gordon, the able pastor of a Unitarian church in Belfast. In the early 80's he returned from a protracted visit on the Continent where he had unearthed a great deal of fresh material on the Socinii.

At the death of his uncle, Faustus hastened to Zurich and became the inheritor of his uncle's notes, manuscripts and library. After an absence of about three years he returned to Italy and was for twelve years an attaché of a Court in Tuscany, which time he considered wasted. William Penn came under his influence and was pretty nearly read out of the Quaker body on account of his avowed interest. When called a Socinian by his opponents he said:

> I must confess I have heard of one Socinus, of a noble family in Siene, Italy, who about the year 1574, *being a young man,* voluntarily did abandon the glories, pleasures and honours of the great Duke of Tuscany's Court at Florence (that noted place for all worldly delicacies), and became a perpetual exile for his conscience; whose parts, wisdom, gravity, and just behaviour made him the most famous with the Polonian and Transylvanian Churches. And if in anything I acknowledge the verity of his doctrine, it is for the truth's sake, of which, in many things, he had a clearer prospect than most of his contemporaries.

Faustus wrote much, traveled much, went the round of academic centers, again visited Transylvania, which would now be called Austria-Hungary, and finally settled down in Poland, the home of free thought, at the University town of Cracow, where he hoped he might be able to pursue his studies without interruption. He did stay perhaps twelve years but Catholic reaction was crowding free sentiment there. A conservative band of students became boistrous, and maybe half in fun, dragged him from a bed of sickness, through the gutter, besmeared him with mud and probably would have ended his life had not some friends, maybe the police, interfered, and succeeded in whisking him out into the country some thirty miles. A nobleman, Christophe Morstinius gave him shelter, protection and a home and two years afterwards gave him his beautiful daughter to wife. He was forty-seven or eight years of age and Agnes twelve or more years his junior, but the traditions are that she was very lovely and the marriage a very happy one. Three or four months after the birth of her child she died leaving a daughter Agnes, who became the head of a numerous line of Unitarian descendants.

When Faustus was being dragged through the mud, he was given a chance to retract his heresy, but he replied in the words of our text:

> I retract nothing; what I was, I am, and, by the grace of the Lord Jesus, that I shall be until my last breath. Do you what God permits.

Among his other bereavements his wealth was confiscated; he was penniless and at last, hunted and hated, he said:

> Weary and exhausted, not by life, but by persecution and hardships, I hasten with joy and confident hope to the finishing of my course, which assures me of rest from trouble and recompense of toil.

He died in his sixty-seventh year. Meanwhile he had been the inspiration of and dictated to a degree what is known in Unitarian traditions as the Polish Brotherhood, a free community which is logically and chronologically the antecedent of the Unitarian church. It thrived for a hundred years, the members were once counted by tens of thousands, but at last came the Jesuit reaction and the college at Cracow was closed, the printing house demolished, ministers and professors banished and in 1658 came a sweeping order, declaring that:

> All those in the realms of Poland who denied the foreeternity of the Son of God, or who shall protect and cherish its upholders and shall be lawfully convicted of the same, shall be liable to be, without delay, capitally punished by our magistrates, by their own authority, under penalty of loss of office.

A respite of three years was granted for the sale of estates and collection of debts but this was cut short. In 1660 the beggared and stripped Unitarians of Poland, untold thousands of them, had to become wanderers upon the face of the earth. They sought homes in Holland, in Prussia, in England, but found cordial welcome nowhere.

Still cherished in Unitarian literature is the Racovian Catechism which found free publication first in England. This is based on Faustus' treatise on the Christian Religion and it is by the name Socinii that Unitarians in England were known clear down to the days of Parker and Channing. The word Unitarian had a philosophic meaning long before it became ecclesiastic and sectarian and some there are who would save the word for its higher purpose, for, ecclesiastically speaking, the dogma of the Unitarians has been only a small part of the message of Unitarianism. Its real message which comes from this line, led by Servetus and Socinus, is the right to think your own thoughts, the right of free judgment, the right to differ, to be a heretic if you wish.

Another neglected story is that of Ochino, a sort of Quaker priest who anticipated George Fox's idea of the inner life. He was born in Siena, 1487, four years after Luther, and it is thought must have known the fame and possibly heard the voice of Savonarola. It is said that he preached "with such a spirit and devotion that he would make stones weep." He was one of the foremost who sought a radical reformation of the Catholic church to which of course his message was unwelcome. He was suspected early, was driven from place to place, had a career in England, but when Queen Mary came into power he had to leave and died somewhere in Moravia, after exerting a greater influence than perhaps we can understand.

To do justice to this story would carry us far afield. We would have to go into the story of Poland which for hundreds of years was a radiant spot on the map of Europe. We must needs study the University of Cracow which gave us Copernicus and the new astronomy. We would need to go into the history of Unitarianism that flourished under pressure from the conservative reaction of the Catholic church and was seemingly blotted out of existence. But in our study of Francis David we will follow the pilgrims into Transylvania where to-day there are seventy-five or a hundred Unitarian churches, proving that truth cannot be killed and that the right of Trinitarianism or Unitarianism cannot be determined by vote.

QUESTIONS

(1) What connection can you see between Ulfilas and the Socinii?
(2) Tell story of Catherine Vogel.
(3) What were the sources of the liberal thought of the Socinii?
(4) What traces are left in Poland of these men?

CORRESPONDENCE

Dear UNITY:

Having previously read President Hall's "Jesus, the Christ in the Light of Psychology," I was amazed at the encomium on it in UNITY of April 19. From my notes on that book I wish to quote to your readers the following challenge to Unitarian and other believers in God as the Creator of man and of the universe in which man rethinks the thoughts of God.

Dr. Hall says: "Than man spiritualized and purified there is no other God. . . . The antithesis between God and man is really that between the individual and the *genus homo,* Comte's *Le grand être,* Hobbes's 'Leviathan' at its best," etc. (Vol. I, p. 285.) There is more of the same, but this suffices. Your contributor could not have failed to see what he has not thought worth notice.

As a student of psychology I have felt the need of subjecting it to the criticism of philosophy. Philosophy is the study of the self-dependent whole of reality, and of those partial realities which are included in the fundamental whole. Psychology is one of these. But Dr. Hall seems to think it the whole thing, and utterly discards philosophy.

Professor Royce years ago passed this now needed judgment on such teaching as Dr. Hall's: "While I wish to be no slave of any tradition, I am certainly disposed to insist that what the faith of our fathers has genuinely meant by God is, despite all the blindness and all the unessential accidents of religious tradition, identical with the inevitable outcome of a reflective philsophy." (*The Conception of God,* p. 50.)

Sincerely yours,

New York, April 24, 1917. JAMES M. WHITON.

INSPIRATION

"Good night," and then your candle's feeble flare
Went glimmering up the stair;
A door closed and the house was still,
Slow, hour by hour, the night grew old;
And from the smoldering hearth the cold
Stole forth and laid its chill
On fingers weary of the pen,
On heart and brain that had been fain
To make a song of cheer
For, oh, the summer warm and bright
Went upward with your candlelight,
Went with you up the stair.

—*T. A. Daly.*

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THE FIELD

"The World is my country, to do Good is my Religion."

A CONSTRUCTIVE POLICY.

The hope expressed in some quarters that Friends who cannot themselves, for conscience sake, take part in a program which aims at progress by violence, will yet bring forward "some fine affirmative plan to meet the present facts," is a very natural request, and one partly met by the announcement of a clearing-house for Friends' activities in war time.

But it must be borne in mind that the teachings of Christianity, which, as Bernard Shaw has observed, are in these days "turning out to be common-sense and sound economics," go deeper than any considerations of the immediate political policies of this day or even generation. Christ, two centuries ago, left behind him a spirit, a way of dealing with men, not an organization nor a form of government. If there were a more widespread willingness to give Christ's method a fair and honest trial, the policy fitting to the present case would appear clearly and promptly enough.

It is well known that the Christian principles contribute a positive program, highly constructive indeed, and not merely palliative; they by no means consist of "generalities and abstractions." The Christian peace program is nothing more or less than the final elimination of the idea of wars and fighting as a means of progress, from the minds and hearts of men. Only those who doubt the moral government of the universe will despair of the final accomplishment of this great task. The work was indeed making immense strides forward up to the very day when, in the minds of many, faith in pacific methods failed and the taunt of inaction became unbearable to them. When this war is over, the supreme forces of love and good-will will still be the constructive factors, the spiritual weapon will still prove to be the most effective, and moral force will continue its labor to make a better world for us all to live in, one in which there can be no such sanguinary conflicts of national interests.

It is the settled conviction of an increasing number that moral force alone can meet the present terrible situation. This moral influence can be brought to bear only by persons who lead pure and self-denying lives, who are themselves free from hatred of persons, and who have come to live "in the virtue of that life and power which takes away the occasion of all wars." Friends claim no monopoly of this influence; like others, they have scarcely begun to realize the enormous importance of their peace testimony, and the pressing need there is now for them to live the life of faith as never before. *T. A. Jenkins.*

Friends' Intelligencer.

THREE FACTS WHICH ALL SHOULD KNOW.

(1) The President already has the power to bring the army up to full war strength by means of the draft clause in the National Defense Bill of June, 1916.

(2) The recommendation that 500,000 additional soldiers be selected "on the principle of universal military service" is now before Congress for consideration. Not even the German Government has the power to send conscripts to fight beyond seas, yet this is what our Democracy is asked to do.

(3) Tremendous effort is being made to persuade Congress to pass a bill for a permanent policy of compulsory military training. If on a plea of a national emergency this system is fastened upon the country, our Government will come into the war settlement as the newest convert to an antiquated policy which will have to be abandoned by all the nations before permanent peace can be established.

Published by the Woman's Peace Party, 116 S. Michigan Ave., Chicago, Illinois.

Recipes for Killing Flies

The United States Government makes the following suggestion for the destuction of house flies: Formaldehyde and sodium salicylate are the two best fly poisons. Both are superior to arsenic. They have their advantages for household use. They are not a poison to children; they are convenient to handle, their dilutions are simple and they attract the flies.

Preparation of Solutions

A formaldehyde solution of approximately the correct strength may be made by adding three teaspoonfuls of the concentrated formaldehyde solution, commercially known as formalin, to a pint of water. Similarly, the proper concentration of sodium salicylate may be obtained by dissolving three teaspoonfuls of the pure chemical (a powder) to a pint of water.

Containers for Solutions

A container has been found convenient for automatically keeping the solution always available for flies to drink. An ordinary thin-walled drinking glass is filed or partially filled with the solution. A saucer, or small plate, in which is placed a piece of WHITE blotting paper cut the size of the dish, is put bottom up over the glass. The whole is then quickly inverted, a match placed under the edge of the glass, and the container is ready for use. As the solution dries out of the saucer the liquid seal at the edge of the glass is broken and more liquid flows into the lower receptacle. Thus the paper is always kept moist.

Other Simple Preventives

Any odor pleasing to man is offensive to the fly and *vice versa,* and will drive them away.

Take five cents' worth of oil of lavender, mix it with the same quantity of water, put in a common glass atomizer and spray it around the room where flies are. In the dining room spray it lavishly, even on the table linen. The odor is very disagreeable to flies but refreshing to most people.

Geranium, mignonette, heliotrope and white clover are offensive to flies. They especially dislike the odor of honeysuckle and hop blossoms.

According to a French scientist flies have intense hatred for the color blue. Rooms decorated in blue will help to keep out the flies.

Mix together one tablespoonful of cream, one of ground black pepper and one of brown sugar. This mixture is poisonous to flies. Put in a saucer, darken the room except one window and in that set the saucer.

To clear the house of flies, burn pyrethrum powder. This stupefies the flies but they must be SWEPT UP and BURNED.

Recipes for Stables, Barns and Out-of-Doors

Borax is especially valuable around farms and out of doors. One pound of borax to twelve bushels of manure will be found desirable as a poison without injuring its manurial qualities or farm stock. Scatter the borax over the manure and sprinkle with water.

Lye, chloride of lime, or copperas (sulphate of iron), dissolved in water, crude carbolic acid, or any kind of disinfectant may be used in vaults.

Copies of this leaflet can be obtained of the Merchants' Association of New York.

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